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should be resisted by all who care for a vigorous religion. A "safe" theology is ineffective in dealing with the problems of modern missionary activity, modern social efforts, and modern church life.

"What Is the Christian Religion?" (Douglas Clyde Macintosh in the *Harvard Theological Review*, VII, No. 1 [January, 1914], 16-46).

In reply to an article by Professor B. B. Warfield, in which modern liberalism was characterized as "Christless Christianity" and was thus declared to be essentially un-Christian, Professor Macintosh undertakes to defend the rights of a "new Christianity" which shall preserve the "essentials" of the old without its irrationalities. He asserts that "essential" Christianity must be historical, must be directed toward the true ideal, must be freed from irrationalities, and must possess inherent dynamic to persist when irrationalities are removed. Modern critical science pronounces irrational the realistic supernaturalism to which traditional orthodoxy adheres. If this is essential Christianity, its essence is bad. But the real core of Christianity is the experience of deliverance from sin through the superhuman spiritual power revealed in Christ. So long as this *experience* is a verified fact, the essentials of Christianity will remain, no matter what criticism may say concerning the historicity of Jesus or the tenability of orthodox doctrine. Faith in a Christlike God, and the living of a Christlike life through the power of this faith may be a possession of the New Christianity no less than of orthodoxy. For the modern age Christianity must be thus defined, or else we shall be compelled to acknowledge that essential Christianity is irrational and therefore unworthy to command our allegiance. But when formulated in its "new" aspects, it is still found to cherish the figure of Jesus as the real norm of religious faith. It is not "Christless."

"The Transmission of the Gospel" (D. S. Margoliouth in the *Expositor*, Eighth Series, No. 37 [January, 1914], pp. 61-72).

The writer's first conclusion is that the Greek copy of the First Gospel is fundamentally a translation of the same Gospel in Syriac preserved in the Lewesian text, and that there are to be detected three layers, viz., a Hebrew, a Syriac, and a Greek. The evidence for the original Hebrew is found where Matthew has preserved the Syriac. For example in Matt. 27:46 the supposed quotation in Greek of the actual words of the Savior are only quotations from a Syriac translation of an original Hebrew. Again, from the preservation of Syriac words in Mark where the Greek of Matthew does not have them the deduction is made that the author of Mark had access to the Syriac translation of the earliest Gospel. From a consideration of 7:11 (Greek) and its parallel in Matthew, both examined in the light of the Mishnah, the further conclusion is drawn that the order for Mark is (1) an original Hebrew Gospel; (2) Semisian Syriac; (3) Greek of Matthew; (4) Greek of Mark.

"Les Buchers et les Auto-da-Fé de l'Inquisition depuis le Moyen Age" (Ch. Moeller in the *Revue d'histoire ecclésiastique* [October, 1913], 723-51).

In criticizing Lea's thesis (*History of the Inquisition of the Middle Ages*, 1888) that the inquisition was due to the corruption of the church, the writer takes occasion to show that fire as a punishment for heresy had been resorted to in several instances prior to the time of the Inquisition. He does not think (vs. Lea) that Frederick II in ordaining (1224) fire as the punishment for heresy was making parade of an affected zeal for orthodoxy in order to gain favor among his subjects. He shows that a prece-

dent for burning had been established by Diocletian in 287 and applied successively by Justinian II, Leo the Iconoclast, and Alexis. He notes, moreover, that even in Germany the *Sachsenspiegel* prescribed burning as the penalty for heresy. Nor should we fail to notice that Catharism with its extreme asceticism which jeopardized even the institution of the family (Lea) ran foul of public sentiment. "Perhaps it was to satisfy the thirst for popular vengeance that Frederick II ordained the burning alive of victims *in conspectu populi*."

In discussing the Auto-da-Fé the writer finds himself in almost complete accord with Lea, commending especially his conservative and discriminating estimate of the comparatively small number of inquisitorial victims. His discussion is valuable inasmuch as it gives us considerable information about the Inquisition which Lea's book does not contain.

"The Sources of Medieval Political Theory and Its Connection with Medieval Politics" (A. J. Carlyle in the *American Historical Review*, XIX [1913], 1-12).

Mr. Carlyle finds the sources in "the traditional and literary inheritance from the philosophical schools of the ancient world" as absorbed and passed on by the Church Fathers; in the influence of Christianity; in "the actual temper and concrete facts of mediaeval society." From the last two sources came new and permanently important elements of life as well as of theory. In the church was embodied "the new form of the conception of individuality or personality," "the principle that there are elements in human life which . . . must forever stand outside of the control of the political organization." Toward the victory of these ideas the church contributed by fighting for "the great principle of the freedom of the spiritual society." From the Middle Ages, largely through the agency of feudalism, came the "contractual theory of political authority," "the conception of political liberty as being in its essence nothing else than the self-government of the community," and a permanent form in the method of representative government.

"Archbishop Peckham and Pluralities" (W. T. Waugh in *English Historical Review* [October, 1913], 625).

This article deals with the administration, by Archbishop Peckham of Canterbury, of the Papal decree or *Multa*, 1215, and the constitution of Ottobon, 1268, against the holding of pluralities. Peckham, through the Council of Reading, 1279, published the Constitution "Audistis" for the enforcement in England of the foregoing legislation, by which he enacted that any pluralist was to be deprived of all but the last benefice he had received, and should he attempt to keep any of the others he should lose all and be ineligible for promotion, and, further, whoever in the future should obtain two or more benefices without special dispensation should suffer not only the loss of all, but excommunication as well.

A century and a half later William Lyndwood in his Constitution "Provinciale" characterized Peckham's constitution as illegal and has left the impression that he was influenced to undue mercy at the instance of his suffragans in this zeal for the liberties of the English church.

The object of this writer is to reveal Peckham as an obedient son of the Papacy, understanding perfectly the will of Pope Nicholas III, exercising his power in England with justifiable discretion, and fulfilling at least the spirit if not the exact letter of the "*Ius Commune*."